676. c. 6
3

A

LETTER

TO THE RIGHT REVEREND

THE LORD BISHOP OF LONDON,

SUGGESTING A PLAN

FOR

A NEW EDITION

OF THE LXX.

TO WHICH ARE ADDED

SPECIMENS of ſome inedited Eaſtern Verſions made from the Greek, and a Sketch of a Chart of Greek MSS.

By the Rev. JOSEPH WHITE, B.D.

Fellow of Wadham College, Laudian Profeſſor of Arabic, one of His Majesty's Preachers at Whitehall; and Editor and Tranſlator of the Syriac Philoxenian Verſion of the Goſpels.

OXFORD:

AT THE CLARENDON-PRESS.

MDCCLXXIX.

MY LORD,

THE encouragement which Your Lordſhip has given to the Collation of Hebrew Copies of the Old Teſtament, induces me to hope that an attempt to retrieve the Hexaplar edition of the LXX, would meet with equal countenance from the ſame reſpectable patronage. The neceſſity of reviſing this valuable Tranſlation, and of endeavouring to recover its antient and genuine Lections, has been inſiſted on by many learned men, and lately enforced by Your Lordſhip, as one of the principal deſiderata of Sacred Criticiſm.

YOUR Lordſhip needs not be informed, that the Alexandrian MS, from which GRABE printed his Work, contains in general the LXX of the Origenian Edition, though not accompanied with the Origenian Marks. He improved the Text of this MS, by admitting occaſionally Corrections from more perfect Copies, and particularly by inſerting the Aſteriſks and Obeli: his death, which happened before the publication of the ſecond and third Volumes, prevented the Work from

being properly completed. It remained to make the learned Reader acquainted with the different degrees of authority, due to the Paſſages he corrected and inſerted, by ſpecifying from what Greek Fragments, or Verſions of the Hexapla, or what antient Fathers they were taken. Theſe articles of information, ſo abſolutely neceſſary in the preſent ſtate of Biblical Criticiſm, have hitherto been unfortunately with-held from us.

SINCE the Publication of Dr. GRABE's Edition, near the Commencement of the preſent Century, a large acceſſion of cricritical treaſures and ſuperior advantages, reſulting both from new diſcoveries and the well-directed efforts of learned Induſtry, whilſt they have poured much light on the excellent Tranſlation of the Seventy, have contributed to render that Edition of it leſs ſatisfactory, and to inculcate the neceſſity of bringing to perfection ſo great, but incomplete, a Performance.

THE Book of Daniel has lately been publiſhed at Rome from the Chigian MS, with all the correctneſs it received from the pen of Origen; and we may flatter ourſelves with the hopes of ſeeing ſome other parts of the Old Teſtament ſoon brought to light from the ſame ineſtimable Copy. The Syriac *Milan*

lan MS, of which I have printed a deſcription in a late Publication, and ſhall give a Specimen in the preſent, is found to be a Second Volume of that Copy, from the firſt of which MASIUS publiſhed his Tranſlation of *Joſhua*. The MS of MASIUS has ſince diſappeared, and the recovery of it is an idea more likely to excite our wiſhes than our hopes.

THE Pentateuch, I muſt here obſerve, had before been loſt from this faithful Syriac Tranſlation, but is fortunately preſerved in our Bodleian Library in an Arabic Verſion of the ſame Syriac. Of this Arabic Verſion a Collation was indeed made for Dr. GRABE; but ſo very imperfect a one, as to be highly capable of improvement.

CONSIDERING therefore the Undertaking a new Edition of the LXX as a matter of allowed utility, my intention at preſent is only to ſuggeſt an idea with regard to the mode of execution: and I take the liberty of addreſſing myſelf on this Subject to Your Lordſhip, who has already ſpoken favourably of ſuch a Work, and under whoſe auſpices alone it can ever meet with ſufficient encouragement from the Public.

It appears to me that GRABE's Edition ſhould be propoſed as the Model for the Undertaking; that its faults ſhould be corrected, its defects ſupplied, and ample comments be made on the Materials, when collected and arranged. The Perſon who ſuperintends the Edition ſhould be intimately converſant both with the languages of the Hebrew and Greek Scriptures, an acquirement of no common labour or importance; he ſhould likewiſe have a familiar acquaintance with the Various Readings that have been collected by the learned on the ſacred Code in both languages; and be moreover thoroughly read in the beſt Criticks who have attempted to explain the more difficult paſſages. Thus qualified he may enter with confidence on the Taſk.

His firſt buſineſs will be to aſcertain what Paſſages ORIGEN marked with Aſteriſks and Obeli. In order to eſtabliſh theſe facts, all the Fragments that remain of the Greek Hexapla, whether ancient or modern will deſerve his moſt particular attention. Next to Copies of the Original Greek, faithful Verſions made from the Greek, muſt be carefully examined; and eſpecially the Syriac Verſion preſerved at *Milan*, which cannot but be conſidered of infinite importance, as it appears from comparing the Extracts we already

already poſſeſs of it, with authentic remains of the Greek, that it retains accurately all the *Origenian* Marks, and Marginal Lections, and is in every reſpect a moſt literal and faithful Tranſlation.

When the Editor has advanced ſo far as to have ſettled in a ſatisfactory manner the Origenian diſcriminations of the Text, his next care muſt be to rectify the Text itſelf.

And here it is obvious, that as the greateſt authenticity and correctneſs may reaſonably be looked for in the moſt ancient copies, all ſuch muſt be very accurately examined: and if it be certain, as I apprehend it is, that we have at preſent no collation of *one* † of theſe, and a very imperfect one of *another* ‡, the perſon who undertakes the province I recommend, has much to add, as well as every thing to confirm. The MSS written in the *character uncialis*, as bearing the indubitable ſtamp of Antiquity, deſerve particular attention; and if critically examined, will in a great meaſure ſuperſede the neceſſity of conſulting copies of more recent date. All the neceſſary materials being thus carefully collected, and prepared by the Editor,

† Codex Coiſlinianus.
‡ Codex Vaticanus.

his

his next concern will be how to exhibit them to the public in the moſt advantageous form.

THE Method I would recommend of printing the Text, is one that has already been approved and admired; I mean Dr. Kennicott's Collateral arrangement of the Heb. and Sam. Copies. By means of the Aſteriſks and Obeli the Editor will be enabled to ſeparate with preciſion the Readings that obtained in Origen's time from thoſe of preceding Ages. According to the plan propoſed, the Greek Text which agreed with the moſt ancient Hebrew Copies, would ſtand in one column; whilſt the oppoſite column would exhibit the Variations which were afterwards introduced, and repreſent the ſtate of that Hebrew Text, which was conſidered by the Jews as authentic, about the beginning of the third Century. The ſubjoined Specimen of the firſt Chapter of Joſhua (from MASIUS's edition) printed in the manner I have ſuggeſted, will give a clearer idea of my meaning than any verbal explanation can convey.

Specimen.

Hebrew Copies before ORIGEN.

1 Και εγενετο μετα την τελευτην μωυση ****** ******, και ειπε Κυριος τω Ιησυ υιω Ναυη
2 τω υπηρετη μωυση, λεγων· Μωυσης ὁ θεραπων μυ τετελευτηκε· νυν συ αναστας διαβηθι τον Ιορδανην ******, συ και πας ὁ λαος υτος, εις γην ην εγω διδωμι αυτοις **** ***** ******.
3 Πας ὁ τοπος εφ' αυτον αν επιβητε τω ιχνει των ποδων υμων ** ***** υμιν δωσω αυτον, ον
4 τροπον ειρηκα τω μυσει. Την ερημον, και τον Αντιλιβανον ******, εως του ποταμου του μεγαλου, ποταμου Ευφρατου, ***** *** ******, και εως της θαλασσης της εσχατης, ἀφ' ἡλιου δυσμων,
5 εσται τα ὁρια υμων. Ουκ αντιστησεται ανθρωπος κατενωπιον υμων πασας τας ἡμερας της ζωης σου. ΚΑΙ ὡσπερ ημην μετα μωυση, ΟΥΤΩΣ εσομαι ΚΑΙ μετα σου· ΚΑΙ ου εγκαταλειψω σε, ουδε
6 υπεροψομαι σε. Ισχυε και ανδριζου· συ γαρ αποδιαστελεις τω λαω τουτω την γην, ἡν ωμοσα τοις
7 πατρασιν υμων δουναι αυτοις. Ισχυε ουν και ανδριζου ****** Φυλασσεσθαι ΚΑΙ ποιειν **** ***** *** *****, καθοτι ενετειλατο σοι μωυ-

Heb. Copies in ORIGEN's Time.

1 - - - - - - - - - - - - - - - - δουλου

κυριου - - - - - - - - - - - - - - - -

2 - - - - - - - - - - - - - - - - - - -

- - - - - - - - - - - - - - - - - - -

- - τουτον - - - - - - - - - - - - -

- - - - - - - - - - - - - τοις υιοις Ισραηλ.

3 - - - - - - - - - - - - - - - - - - -

- - - - εφ' αυτον - - - - - - - - - -

4 - - - - - - - - - - - - - - - - - - -

- - - τουτον - - - - - - - - - - - -

- - - - - - - - - πασαν γην Εταιων - -

- - - - - - - - - † μεγαλης - - - -

5 - - - - - - - - - - - - - - - - - -

- - - - - - - - - - - - - - - - - - -

*** - - - - - - - - - ***** - - -

*** - - - *** - - - - - - - - - -

6 - - - - - - - - - - - - - - - - - -

- - - - - - - - - - - - - - - - - - -

7 - - - - - - - - - - - - - - - - - - -

- - σφοδρα - - - - - *** - - - κατα

παντα τον νομον, - - - - - - - - - -

† Hexaplar Marg. Lect.

σης ὁ παις μȣ. και ȣκ εκκλινεις απ' αὐτων εις δεξια, η εις αριστερα· ἱνα συνῃς εν πασιν οις εαν
8 πραξῃς. ΚΑΙ ȣκ αποστησεται ἡ βιβλος τȣ νομȣ τȣτȣ εκ τȣ στοματος σȣ· και μελετησεις εν αὐτῳ ἡμερας και νυκτος. ἱνα συνῃς ποιειν παντα τα γεγραμμενα ** **** ὁτι τοτε ευοδωσεις τας
9 ὁδȣς σȣ, και τοτε συνησεις. Ιδȣ εντελλομαι σοι, ισχυε, και ανδριζȣ. μη δειλιασῃς, μηδε φοβηθῃς· ὁτι μετα σȣ κυριος ὁ θεος σȣ, εις πασαν, ὁ εαν
10 πορευῃ. Και ενετειλατο Ιησȣς τοις γραμματευσι τȣ λαȣ, λεγων· εισελθετε κατα μεσον της παρεμβολης, και εντειλασθε τῳ λαῳ λεγοντες· ετοιμαζεσθε **** επισιτισμον· ὁτι ετι τρεις ἡμεραι, ΚΑΙ ὑμεις διαβαινετε τον Ιορδανην τȣτον, εισελθοντες κατασχειν την γην ἡν κυριος ὁ θεος ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ διδωσιν ὑμιν **********
12 *****. Και τῳ ῥȣβην και τῳ γαδ, και τῳ ἡμισει Φυλης μανασση ειπεν Ιησȣς *****· μνησθητε το ῥημα ΚΥΡΙΟΥ ὁ ενετειλατο ὑμιν μωυσης ὁ παις κυριȣ, λεγων· κυριος ὁ θεος ὑμων καταπαυσει ὑμας, και εδωκεν ὑμιν την γην ταυτην. αἱ γυναικες ὑμων, ΚΑΙ τα παιδια ὑμων, και τα κτηνη ὑμων κατοικειτωσαν εν τῃ γῃ, ἡν εδωκεν ὑμιν ****** ***** *** ********. ὑμεις δε διαβησεσθε ευζωνοι πρωτοτοκοι των αδελφων ὑμων, πας ὁ ισχυων ** ******* και συμμαχησετε αὐτοις. ἑως αν καταπαυσῃ κυριος Ο ΘΕΟΣ ΥΜΩΝ τȣς αδελφȣς ὑμων, ὡσπερ και ὑμας· και

8 *** εν αυλῳ

9

10 ὑμιν

*** *******

******* **** χληρονομειν

12 αυτην

λεγων

******

***

μωυσης, περαν του Ιορδανου

τη δυναμει

* ****

****

κληρονομησωσι και ὑτοι τὴν γην, ην ὁ κυριος ὁ θεος ὑμων διδωσιν αυτοις· και απελευσαθε ΕΚΑΣΤΟΣ εις τὴν κληρονομιαν αυτȣ *** ********** *****, ἡν εδωκεν ὑμιν μωυσης * **** ****** εν τῳ περαν τȣ Ιορδανου
16 απ' ανατολων ἡλιȣ. Και αποκριθεντες τῳ Ιησȣ ειπαν· πανὰ ὁσα εαν εντειλη ἡμιν ποιησομεν, και εις πανὰ ΤΟΠΟΝ ὃ εαν αποστειλης ἡμας
17 πορευσομεθα. Κατα πανὰ ὁσα ηκουσαμεν μωυση ***** ακουσομεθα σου· πλην εστω κυριος ὁ θεος
18 ἡμων μετα σου, ὁν τροπον ην μετα μωυση. ὁ δε ανθρωπος, ὁς αν απειθησῃ σοι, και ὁς αν μη ακουσῃ των ῥηματων σου, καθοτι εαν ενταλη αυτῳ, αποθανειται· αλλα ισχυε, και ανδριζου.

EXPLANATION.

THE Words in the left hand Column, printed in Capitals, are thoſe which ORIGEN marked with Obeli; the right hand Column exhibits the Paſſages which he marked with Aſteriſks.

- -
- -
******* - - - - - - - - - - - - - και
κληρονομησετε αυτων - - - - - - - - - - -
- - ὁ παις κυριου, - - - - - - - - - - - -
16 -
- -
- - - - - ***** - - - - - - - - - - - -
17 -
ὅτως - - - - - - - - - - - - - - - - - -
18 -
- -
- -
- - - - - - - - - - - - - - - -

I HAVE before mentioned the requiſite Qualifications of the Critic who undertakes the Work: and if beſides the neceſſary knowledge of Greek and Hebrew, he were alſo acquainted with Syriac and Arabic, it would be a very conſiderable advantage. But as it may perhaps be objected, that few, if any, of our Countrymen have united a perfect knowledge of the Eaſtern languages with that of the Greek, and that therefore it will be difficult to find a perſon competent to the Taſk; I anſwer, that the Editor may juſtly be allowed in this caſe to call in the aſſiſtance of ſome ſkilful Orientaliſt; following the example of GRABE, who profeſſes himſelf indebted to the friendſhip of GAGNIER for the Collation of the Arabic Pentateuch.

BUT if it be further objected, that there is ſcarcely any perſon in England of the Theological Profeſſion, who has given up ſo much time to the ſtudy of Arabic and Syriac, as to be able to underſtand the *MSS* of theſe Dialects rather than ſo great and laudable a Deſign ſhould on that account be defeated, I willingly offer the little aſſiſtance I am capable of giving, as far as my Health, and the neceſſity I am at preſent under of bearing an active part in Academical Education, will permit. Should I ever fortunately have it in

my power to return to my favourite ſtudies, it would be the greateſt happineſs of my Life, to devote the whole of my time to the execution of a Taſk, ſo honourable in itſelf, and ſo important to the cauſe of Religion.

A judicious attempt to recover the Readings of the two different Æras I have mentioned, is, in my opinion, an object that highly deſerves the encouragement of every one who wiſhes well to the ſtudy of Scripture. It would not perhaps be unworthy the countenance of the moſt diſtinguiſhed Patrons of Sacred Literature, would immortalize the Critic by whom it ſhould be performed, and be an ornament to the Nation in which it ſhould be executed.

I am, My Lord,

with the greateſt reſpect,

Your Lordship's

moſt obliged,

and moſt obedient

humble Servant,

Oxford;
June 17. 1779.

J. White.

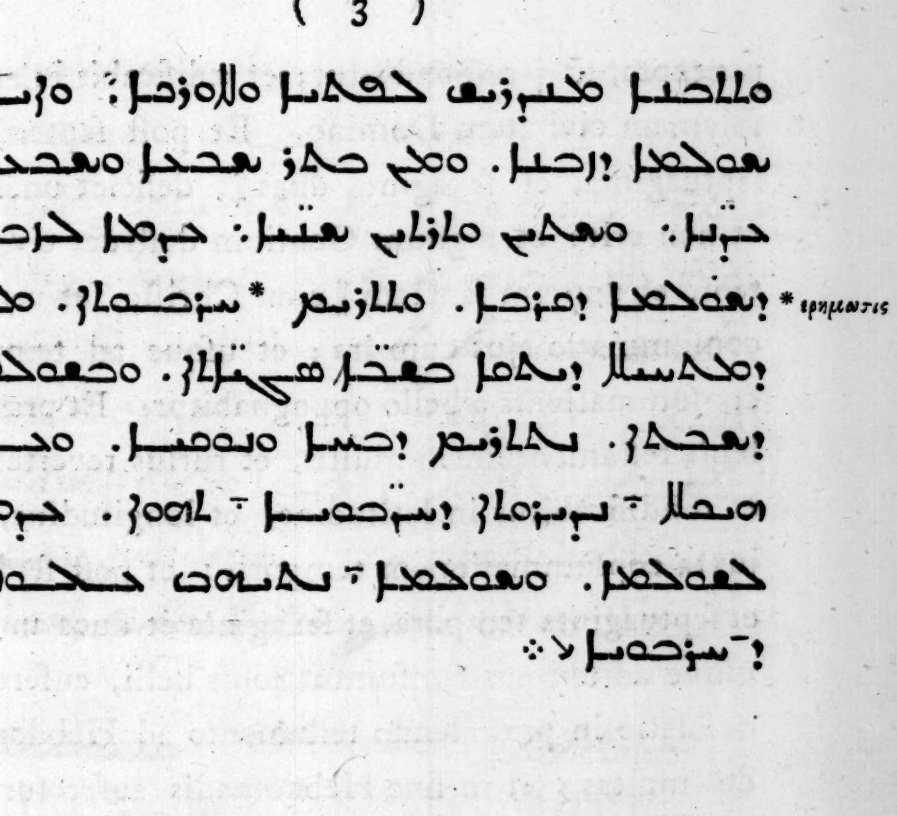
EXTRACTS from the *Syriac Milan* MS, communicated in a Letter from Professor BJORNSTAHL; first copied by MR. B. in *Hebrew* Characters, and since restored by MR. W. to the Original *Syriac*, with the addition of a literal Translation.

DAN. IX. 24.

ܫܒܥܝܢ ܫܒ̈ܥܝܢ ܐܬܪܫܡ ܥܠ ܥܡܟ ܘܥܠ ܩܪܝܬܟ ܩܕܫܟ
ܠܡܟܠܘܬ ܦܫܥܐ ܘܠܡܚܬܡ ܚܛ̈ܗܐ ܘܠܟܦܪ ܥܠ ܥܘܠܐ
ܘܠܡܝܬܐ ܙܕܩܬܐ ܘܠܡܚܬܡ ܚܙܘܬܐ ܘܢܒܝܐ ܘܠܡܫܚ
ܩܕܫ ܩܕܫܝܢ ¹ ܘܬܬܝܕܥ ܘܬܬܦܫܚ ܡܢ ܦܘܡ
ܡܦܩܢܐ ܕܡܠܬܐ ܘܥܕ ² ܡܫܝܚܐ ܪܒܐ ³ ܫܒ̈ܥܝܢ ܘܫܒ̈ܥܝܢ
ܘܫܒ̈ܥܝܢ ܘܬܬܒܢܐ ܫܘܩܐ ܘܣܪܝܐ ܒܥܬܐ ܕܥܩܬܐ

1 In margine MS^ti ܩܕܫ ܩܕܫܝܢ.
ܘܬܬܝܕܥ
2 ܥܕ ⁜] ܥܕ
3 ܫܒ̈ܥܝܢ] ܫܒ̈ܥ̈ܣ

25 ܐܒܥܐ ܕܡܫܝܚܐ ܘܐܒܐ ܕܟܠܗ ܡܢ
ܕܐܝܬ ܒܗ ܚܝܐ ܘܐܬ ܒܗ ܐܝܬ ܐܢ
26 ܒܥܐ ܕܢܬܥܒܕ ܒܗ ܟܠ ܡܕ ܕܐܝܬ
ܒܗ ܘܐܢ ܠܐ ܐܝܬ ܒܗ ܐܢ ܒܥܐ
ܕܢܬܥܒܕ ܒܗ ܟܠ ܡܕ ܕܐܝܬ ܒܗ



DAN. IX. 24.

SEPTUAGINTA Hebdomades decretæ ſunt ſuper populum tuum, et ſuper civitatem Sion, ut conſummetur peccatum, et deficiat iniquitas, et deleantur injuſtitiæ, et intelligatur viſio, ⁻ et † detur juſtitia ſempiterna ↙, et conſummetur viſio ⁜ et ‡ propheta, et * lætetur ↙ ſanctus ſanctorum. Et ſcies et intelliges, et lætaberis, et invenies 25

† Detur] Lect. Marg. Adducatur.
‡ propheta] Prophetiã.
* lætetur] Ungatur.

præcepta, ut † reſpondeatur; et ædificabis Hieroſolymam civitatem Domino. Et poſt ſeptem et
26 ſeptuaginta, et ſexaginta duas ‡, deficiet unctio, et non erit: et regnum Gentium deſtruet civitatem, et domum ſanctam || cum Chriſto, et veniet conſummatio ejus cum ira; et uſque ad tempus
27 conſummationis a bello oppugnabitur. Et prævalebit teſtamentum in multis, et rurſus revertetur, et reædificabitur in latitudine, et longitudine, et juxta conſummationem temporis; et poſt ſeptem et ſeptuaginta tempora, et ſexaginta et duos annos, uſque ad tempus conſummationis belli, auferetur deſolatio in prævalendo teſtamento ad Hebdomades multas; et in fine Hebdomadis auferetur ſacrificium, et libamen; et in templo ∓ abominatio deſolationum ∓ erit uſque ad conſummationem: et conſummatio ∓ dabitur ſuper ∓ deſolationem ✓.

† reſpondeatur] Lect. marg. Intelligatur.
‡ duas] (duas) Hebdomades.
|| cum] A. Populus dux venturi.
* Conſummatio] S. Et præſtitutum tempus ejus in exundatione, et uſque ad præſtitutum tempus.
§ bello] S. Bellum conciſum eſt devaſtationum, et confirmabit pactum multis Hebdomade una: in dimidio autem Hebdomadis ceſſabit ſacrificium, et oblatio; et in principio abominationum devaſtabitur, uſque ad conſummationem, et conciſionem; et ſtillabit ſuper devaſtatum.

ESAIÆ IX. 6, 7.

Notæ marg.

ESAIÆ. IX. 6, 7.

† Quia parvulus natus eſt nobis, filius datus eſt nobis, cujus principatus factus eſt ſuper hu-

Notæ marg.

† De Verſione altera quæ facta eſt in linguam Syriacam a Sancto Philoxeno Epiſcopo Mabugenſi. " Et vocabitur nomen ejus, An-" gelus conſilii magni, admirabilitas, Deus, fortis, potens ſuper " omnes, princeps pacis, pater ſeculi futuri. Adducam enim pa-" cem ſuper principes, pacem et ſanitatem ei. Magnus principatus " ejus; et pacis ejus non eſt finis.

merum ejus : ‡ cujus vocabitur nomen, Angelus consilii magni. Adducam enim pacem super principes, et sanitatem ei. || Magnus principatus ejus, et pacis ejus non erit * finis.

Aquila. Quia puer natus est nobis, filius datus est nobis; et facta est mensura super humerum ejus.

Symmachus. Adolescens enim natus est nobis; Pater adhuc; princeps pacis; et erit disciplina super humerum ejus.

‡ *Aquila.* Et vocabitur nomen ejus, Consiliarius, admirabilis, fortis, potens.

Symmachus. Et vocabitur nomen ejus, Admirabilitas, consiliarius, fortis, potens, pater seculi, princeps pacis.

Theodotion. (Et vocabitur nomen ejus,) Admirabiliter consulens, fortis, potens, pater, princeps pacis.

|| *Theod.* Ad multiplicandam disciplinam.

Symmach. Multiplicata est disciplina.

* *Aquila.* Consummatio.

Theod. Terminus.

Annotatio ad finem Esaiæ.

ܫܠܡ ܗܘ ܕܣܦܪ ܠܗ ܐܣܛܝܣ ܘܫܠܡ ܗܘ ܕܐܬܬܩܢ ܠܗ ܐܣܛܝܣ ܘܫܠܡ ܗܘ ܕܐܬܬܩܢ ܠܗ ܐܣܛܝܣ ܘܫܠܡ ܗܘ ܕܐܬܬܩܢ ܠܗ ܐܣܛܝܣ.

Desumptus et exaratus est ex Exemplari Eusebii et Pamphili, quod ipsi correxerunt ex Bibliotheca Origenis.

Annotatio ad finem PROVERBIORUM.

ܟܬܝܒ ܗܘܐ ܒܟܬܒܐ ܝܘܢܝܐ ܕܡܢܗ ܐܬܦܫܩ
ܠܣܘܪܝܐ ܟܬܒܐ ܗܢܐ ܕܡ̈ܬܠܐ܆ ܒܬܪ ܫܘܠܡܗܝܢ
ܕܠܗܝܢ ܗܟܢܐ܆ ܐܬܢܣ̈ܒܝ ܘܐܬܦܚ̈ܡܝ
ܡ̈ܬܠܐ ܡܢ ܨܚܚܐ ܚܬܝܬܐ ܕܐܬܟܬܒ ܘܐܬܬܩܢ
ܒܗ ܡܢ ܠܒܪ܆ ܣܟܘܠܝܐ ܒܐܝܕܐ ܕܦܡܦܝܠܘܣ
ܘܕܐܘܣܒܝܘܣ܆ ܘܒܗ ܟܬ̈ܝܒܢ ܗܘܝ ܘܗܠܝܢ܆ ܐܬܢܣ̈ܒܝ ܡܢ
ܗܟܣܦܠܐ ܕܐܘܪܝܓܢܝܣ ܗܠܝܢ ܕܐܫܟܚܢ܆
ܘܬܘܒ܆ ܒܐܝܕܐ ܗܝ. ܦܡܦܝܠܘܣ
ܘܐܘܣܒܝܘܣ ܬܪܨܘ܆

Scriptum erat in libro Græco, ex quo tranſlatus eſt Syriace liber hic Parabolarum, poſt finem earum ſic: Deſumptæ ſunt et comparatæ Parabolæ ex exemplari correctiſſime exarato, in quo ſcripta erant præterea Scholia manu Pamphili et Euſebii. In eo ſcripta erant et hæc. Deſumpta ſunt ex Hexaplis Originis hæc quæ invenimus. Et iterum manu eadem: Pamphilus et Euſebius correxerunt.

EXTRACT from the ROMAN Edition of DANIEL publiſhed lately from the CHIGIAN MS, and here reprinted for the Convenience of comparing the Syriac with the beſt remains of the Hexaplar Greek.

DAN. IX. 24, &c.

24 Ἑβδομηκοντα ἑβδομαδες ἐκριθησαν επι τον λαον σε, και επι την πολιν Σιων συντελεσθηναι την αμαρτιαν, και τας ἀδικιας σπανισαι, και απαλειψαι τας ἀδικιας, και διανοηθηναι το ὁραμα, και δοθηναι δικαιοσυνην αιωνιον, και συντελεσθηναι τα ὁραματα ⁂ και ⁂ προφητην, και ευφραναι ἁγιον ἁγιων.

25 Και γνωσῃ και διανοηθησῃ, και ενφρανθησῃ, και εὑρησεις προσταγματα ἀποκριθηναι, και οικοδομησεις Ιερουσαλημ πολιν Κυριῳ.

26 Και μετα επτα, και εβδομηκοντα, και εξηκοντα δυο αποσαθησεται χρισμα, και ουκ εσαι, και βασιλεια εθνων φθερει την πολιν, και το αγιον μετα τυ Χριστυ· και ηξει η συντελεια αυτυ μετ' οργης, και εως καιρυ συντελειας, απο πολεμυ πολεμηθησεται.

27 Και δυναστευσει ἡ διαθηκη εις πολλους, και παλιν επιστρεψει, και ανοικοδομηθησεται εις πλατος, και μηκος, και κατα συντελειαν καιρων· και μετα επτα και εβδομηκοντα καιρυς, και ξ' β' ετων, εως καιρυ συντελειας πολεμυ, και αφαιρεθησεται ἡ ερημωσις εν τω κατισχυσαι την διαθηκην επι πολλας εβδομαδας, και εν τω τελει της εβδομαδος αρθησεται ἡ θυσια, και ἡ σπονδη, και επι το ιερον βδελυγμα των ερημωσεων εσαι εως συντελειας, και συντελεια δοθησεται ἐπι την ερημωσιν.

Notæ Marginales.

V. 26.] Λαος ηγεμονος ερχομενυ. *Dehinc e Symmacho, et Aquila hæc sequuntur.* Σ. Και ἡ προθεσμια αυτυ εν επικλυσμω· και εως της πολεμιας.

Α. Σ. πολεμος τετμηται ερημωσεων, και δυναμωσει διαθηκην πολλοις εβδομας μια, ἡμισυ δε της εβδομαδος παυσεται θυσια, και δωρον, και επι της αρχης των βδελυγματων ερημωθησεται, και εως συντελειας, και τομης, και σκληρα επι τη ερημωμενυ.

EXTRACT from CURTERIUS's Edition of ISAIAH published from the MARCHALIAN MS.

Ὅτι [1] παιδιον εγεννηθη ἡμιν, ὑὸς και εδοθη ἡμιν, ἐ ἡ αρχη εγενηθη επι τȣ ωμȣ αυτȣ. Και καλειτ) το ονομα αυτȣ μεγαλης βȣλης αγγελ☉. Αξω γαρ ειρηνην επι τȣς αρχοντας, και ὑγιειαν αυτῳ. Και [2] μεγαλη η αρχη αυτȣ, και της ειρηνης αυτȣ ȣκ εστιν [3] ὁριον.

Notæ Marginales.

1] A. Ὁτι παιδιον ἐγεννηθη ἡμιν, ὑ☉ εδοθη ἡμιν. Και εγενετο το μετρον επ' ωμȣ αυτȣ, και εκαλεσεν ονομα αυτȣ θαυμαστ☉, συμβȣλος, ισχυρος, δυνατος, πατηρ εη, αρχων ειρηνης.

Σ. Νεανιας γαρ εγεννηθη ἡμιν, ὑ☉ εδοθη ἡμιν. Και εσαι ἡ παιδεια επι τȣ ωμȣ αυτȣ. Και κληθησεται το ονομα αυτȣ παραδοξασμ☉, βȣλευτικος, ισχυρος, δυνατος, πατηρ αιωνος, αρχων ειρηνης.

Θ. — θαυμαστ☉ βȣλȣων, ισχυρ☉, δυνατ☉, πατηρ, αρχων ειρηνης.

2] Θ. Τῳ πληθυνειν τȣ παιδειαν.

Θ. Επλεωθηθη παιδεια.

A. Πολλης τῳ μετρῳ.

3] Σ. πειρας.

A. πλ☉.

A Tranſlation of the Preface to the Arabic Hexaplar Pentateuch preſerved in the Bodleian library. The former part is now firſt tranſlated and publiſhed by Mr. WHITE; the latter beginning at *Interpretationem librorum prædictorum*, was tranſlated by Dr. POCOCKE, and publiſhed by Dr. ALDRICH at the end of ARISTEAS's Hiſtory of the LXX, *Oxford* 1692. Unfortunately the beginning of this Preface is wanting in both Copies.

* * * * * * * Intellexi ex Verbis tuis, fortunet te Deus, quanta obſcuritate laboret mens tua, quantaque perplexitate intelligentia tua, in iis quæ ex libris Veteris Teſtamenti legimus; in iiſque quæ ex *Verſione Simplici* in linguam Arabicam tranſlata ſunt; quod ſcilicet hæc non ſanant cor tuum, neque contentum reddunt intellectum tuum, neque ſedant mentem tuam, neque explent ſitim tuam, propter multos, qui in iis reperiuntur, defectus

tus et errores. Itaque petiiſti interpretationem *Verſionis LXX* veram et exactam in linguam Arabicam, deinde et *Simplicis*. Tardus admodum fui in neceſſitate tua ſublevanda, et amore erga te commonſtrando. Scivi enim hac in re difficultatem fore, ſi eam ſuſcepero; plurimum laboris, ſi eam aggreſſus fuero; dedecus, ſi in ea defecero; vituperium, ſi ſenſus ejus aſſequi non potuero. Tandem exhortatus ſum meipſum atque inſtigavi ad morem tibi gerendum, excitavique meipſum ad te juvandum in eo quod petiiſti. Quod ſi ad ſcopum a te propoſitum pervenero, fiet hoc per Dei O. M. auxilium, ſi vero defecero ab eo, quod ſperas, contingendo, mihi, non tibi, erit tribuendum: qui enim hac in re opem fert Deus eſt, cujus celebretur laus. Scripſi ad te, antequam ad Codices hos ſacros interpretandos accederem, EPISTOLAM, in qua te certiorem feci de ſignis neceſſariis nominum eorum qui libros hos tranſtulerunt, et quo ſeculo temporeque tranſtulerunt, ſub quo Rege, qua de cauſa, quæ item reperiuntur diſcrepantiæ in verbis, quæ convenientiæ in ſenſibus: quas a ſe invicem diſtinxi ſignis et characteribus perſpicuis, prout leges et cognoſces, volente Deo.

EPIS-

EPISTOLA

IN qua notitia traditur de diſcrepantiis, quæ acciderunt in verbis, manente ſenſu; et de Verſionibus ſacrorum Codicum ſive librorum Veteris Teſtamenti, quomodo videlicet eæ de libris hiſce ex lingua Hebræa in Linguam Græcam a variis eorum interpretibus tranſlatæ ſint; et quomodo ex omnibus iſtis interpretationibus conflatum ſit Exemplar unum, perfectum, quod omnes iſtas, quas interpretes hi moliti ſunt, abſque defectu et redundantia in ſenſu, comprehendebat. Porro de Verborum, quæ in Verſionibus eorum obtingebant, per ſigna punctaque manifeſta, ac lineas certas, diſtinctione; et quid ſigna hæc indicent, quid item puncta hæc manifeſta, et lineæ expreſſæ denotent. Denique quomodo poſtea libri iſti ex lingua Græca in Syriacam tranſlati ſint juxta exactiſſimam explicationem, expoſitionemque, ope divina.

Interpretationum librorum prædictorum reperiebantur in manibus Judæorum ſex exemplaria, quæ omnia concinnavit et inter ſe contulit Origenes. Erat autem *Prima* Interpretatio

pretatio operis hujus ita compoſiti et exarati Verſio LXXII Sapientum Hebræorum Tiberienſium, qui accerſiti ſunt a Ptolemæo Rege Ægypti, ut libros iſtos ex Hebraico in Græcum transferrent, ex Exemplari ſcil. iſto literis aureis exarato, quod eo tempore miſerunt Hebræorum Doctores ad Regem iſtum. Ille vero LXXII Sapientes in ædibus diſtinctis, ita ut ſingulis in cellis bini eſſent, incluſit, qui libros iſtos (uti dixi) interpretati ſunt, ita ut inter ſe dum conferebantur Verſiones eorum, convenirent prorſus, et ſimiles eſſe reperirentur ſine ulla diſcrepantia, redundantia vel defectu in ſenſu, adeoque ſecuræ eſſent ab omni objectione vel mutatione. Contigit autem hoc ante adventum *Chriſti* pluſquam *100 annis.

Interpretatio *Secunda*, erat Verſio Aquilæ Sinopenſis Pontici, qui tempore Adriani Regis floruit, poſt Interpretationem LXXII, annis 430, referente Epiphanio.

Interpretatio *Tertia*, erat Verſio Symmachi, qui e Samaritanorum doctis erat, vixitque inter Judæos. Fuitque hoc tempore Severi Regis, poſt Aquilam annis circiter 50.

Interpretatio *Quarta*, Verſio Theodotionis Marcioniſtæ qui Sinopenſis etiam erat, floruitque tempore Commodi Secundi Regis, idque poſt Symmachum, annis prope 10.

* *Debet eſſe* 300.

Inter-

Interpretatio *Quinta*, illa quæ *Quinta* appellatur; quæ reperta eſt una cum multis aliis libris in dolio in urbe Hierichunte tempore Antonini cognomento Getæ, filii Severi Regis.

Interpretatio *Sexta*, illa quæ *Sexta* audit, in dolio etiam reperta eſt in urbe Nicopoli, quæ prope Actium eſt, tempore Alexandri Mammææ.

Hæ Interpretationes dum in Origenis manus incidiſſent, ille animadverſa magna illa quæ inter eas erat in verbis diſcrepantia, cum ſenſu convenirent, eſſeque quæ redundarent alicubi et deficerent in ſola verborum explicatione, in bonum ordinem opus ſumma cura redegit, contulitque cum Hebræorum libris, poſtquam linguam populi illius et ſcripturam calluerat, et ex his omnibus Volumen grande confecit, quod in octo ordines diſpeſcuit.

Horum 1^us^. continebat ſcripturam Hebraicam, ſermone ac literis Hebraicis.

2^dus^. autem ſcripturam Græcam, ſermonem vero plane Hebraicum inſtar præcedentis, ut ita Græce ea legerent, qui ſcripturam Hebraicam nequaquam callerent.

3^ius^. Verſionem Aquilæ, cui ſignum (A) Alpha Græcum, primam ſcilicet nominis ejus literam appoſuit.

4^tus^. Verſionem Symmachi, quam appoſita prima nominis ejus litera Σ notavit.

5^tus^. Verſionem LXXII, quam literis Ain et Beth

Beth numerum LXXII exprimentibus notavit.

6^tus^. Verſionem Theodotionis, quam litera ⊙ prima nominis ejus litera notavit.

7^mus^. Interpretationem Hierichunte inventam, cujus Authoris nomen cum lateret, litera He, ſigno numeri quinarii eam notavit.

8^vus^. Verſionem Nicopoli inventam, cujus itidem Author, cum nomine notus non eſſet, Sexti notam ei indidit, quam litera Vaw ejus numeri indicio ſignavit.

Atque hic intellectum et oculos in teſtimonium adhibuit. *Siquidem ſint licet Hebræis

* The following Paſſage being curious, I beg leave to quote the Arabic Text. WH.

وان كانت للعبرانيين نسخ كثيرة مختلفة
في اللفظ فانها توافق بعضها بعضا في المعني وبرهان
ذلك ما اقول والدليل عليه ان نسخة التوراة في ايدي
السامرة وان كان فيها خلاف في اللفظ وتكرار على
ما في ايدي اليهود منها على ان كتابه جميع ذلك
بالعبرانية والعلة في ذلك لمن تصفح الامر فيه علي
الحقيقة مفهومه بان جميع الكتب قد خرقت
واحرقت من شرار ملوك بني اسرايل وممن تاوهم
ايضا في ازمان مختلفة وان قوما علما بصرا من اليهود
بعد ذلك ممن كان في ذلك العصر حفظوا هذه الكتاب
استظهارا فلما قوي كل منهم هذه الكتب من قبله
لم تخالف صاحبه في المعني غير ان قوما من اليهود
اسقطوا التكرار منه محبة للتخفيف وان السامرة اثبتوا
ذلك احتراز من النقص ۞

Exemplaria diverſa, verbis diſcrepantia, ſenſu tamen inter ſe conveniunt. Atque ad hoc quod dico probandum facit illud Exemplar Legis, quod in manibus Samaritanorum eſt; quanquam ſint in ipſo diſcrepantiæ quod ad verba et repetitiones ab eo quod apud Judæos reperitur, cum tamen utraque Hebraice exarata ſint: cujus cauſa ei, qui rem recte perpenderit, hæc apparebit, quod omnes libri lacerati et combuſti fuerint ab impiis apud Iſraelitas regibus, aliiſque qui eos diverſis temporibus adflixerunt: inſtaurati vero ſunt denuo a doctis quibuſdam Judæis qui eo tempore floruerunt, eoſque memoriter tenuerunt; qui cum eos e memoriæ penu proferrent, nemo ex illis ab altero in rerum ſenſu diſſenſit: niſi quod Judæorum quidam Repetitiones quaſdam facilitatis gratia omiſerint; Samaritani vero eas poſuerint, ne deeſſet aliquid ſolliciti. Verumtamen quæ jam reperiuntur apud Samaritanos addita et iterata in libro Exodi, ſed ibidem apud Judæos deſiderantur, eadem ipſa integre apud Judæos habentur libro Deuteronomii, uti lecturus es ac percepturus. Atque hæc ſumma eſt eorum quæ narrantur de ſex iſtis verſionibus Græcis, quæ in manus *Symmachi* (forte, *Origenis*) pervenerunt, ex quibus conflatum eſt volumen illud quod in 8 ordines diſpeſcuit, titulo Octapla.

Quod

Quod ad eaſdem autem verſiones, num ex eodem exemplari Hebraico tranſlatæ fuerint aut ex diverſis exemplaribus inter ſe diſcrepantibus in aliquibus ob cauſam prædictam, ego neſcio, Deus novit: cum de veritate rei apud nos non conſtet. Hoc autem novimus, in ſenſu apud omnes ſummam eſſe convenientiam, non obſtantibus lectionum varietate et quæ in verbis eſt alicubi repetitione. Ut autem pateat eorum quæ diximus et explicuimus, veritas; convenit ut deſcribamus tibi aliqua de principio Legis prout in textu Hebraico habentur, et ab omnibus Interpretibus prædictis verſa, ut inde percipere poſſis, volente Deo, quid ſit quod in hac Epiſtola noſtra volumus.

Reperimus igitur primum ordinem claſſis primæ libri iſtius, qui a Symmacho concinnatus fertur, Hebraice exaratum, eumque ſonare verba, Bereſhith bara Elohim eth haſhamaim veeth haaretz. Quorum verborum ſecundum linguæ Hebraicæ proprietatem interpretatio eſt: Primo creavit Deus, Elementum Cœlorum et Elementum terræ: in 2^do^ ordine eadem Hebraica literis Græcis exarata invenimus: in 3^tio^ Verſionem Aquilæ, In principio creavit Deus Cœlos et Terram: in 4^to^ Symmachi, Primo creavit Deus Cœlos et Terram: in 5^to^ Verſionem LXXII, Primo creavit Deus Cœlos et Terram: in 6^to^ Verſionem Theodotionis,

Primo creavit Deus Cœlos et Terram: in 7^mo^ Verſionem Quintam, Primo creavit Deus Cœlos et Terram: in 8^vo^ Verſionem 6^tam^ Primo creavit Deus Cœlos et Terram. Atque ita proceſſit oratio in octo ordinibus, perrexitque ſingula ordine deſcribendo: quoties vero ad particulam vel verbum, quod in uno ſolum interprete reperiretur, non in reliquis, aut in textu Hebraico, non in Interpretum aut omnium aut aliquorum Verſionibus, perveniret, illud ſolum in iſto ordine deſcripſit; apud illum interpretem qui verbum illud omiſerat, vacuum duntaxat ſpacium relinquens. Eodem modo, ſiquid occurreret quod in textu Hebraico non reperiretur, ſpacium vacuum in textus Hebraici ſerie reliquit, nihil in eo ſcribens: atque ita in cæteris omnibus ſiquid ab interprete aliquo omiſſum fuerat, uſque ad finem libri. Idemque factum in omnibus libris omnibuſque eorum Verſionibus et ordinibus. Abſoluto demum et perfecto quanta fieri potuit diligentia opere iſto, novum aggreſſus eſt, ſingulas inter ſe verſiones omneſque cum veritate Hebraica conferendi; adeo ut ex illis librum ſelectum, perfectum, omnibuſque numeris abſolutum concinnarit, in quo radicis, fundamenti, et medii ordinis, et quaſi cæterarum cauſæ locum obtineret verſio LXXII, uti præfatum. Primo ſiquidem libri Geneſios verſiculo, prout a LXXII verſus eſt, deſcripto,

viz.

viz. Principio creavit Deus Cœlos et Terram; eum deinde contulit cum tribus Interpretationum ordinibus ei præmiſſis, atque etiam cum illis quæ illam ſequebantur. Eum nempe in finem Verſionem τῶν LXXII in ordine mediam collocaverat, quo facilius inſtitueretur collatio. Cumque omnes in hujus verſiculi interpretatione conſentientes videret, (uno excepto Aquila, qui loco, Primo, In principio ſubſtituit,) particulam in ipſo libro ſigno quodam notavit, adſcriptis ordine literis minutis in margine operis, In principio, eodemque ſigno notatis quo in libro notabatur verbum Primo, iiſque primam nominis Aquilæ literam A ſuperimpoſuit, indicans Aquilam ſolum ex omnibus iſtis Interpretibus interpretatione hujus particulæ a cæteris diſceſſiſſe, atque hoc modo perrexit, ſingula verba, ſinguloſque verſus notis ſuis ſignando. Atque hoc ita factum, quod Verſionem LXXII nulla ex parte imminutam libri textum conſtitueret, adſcriptis in margine ordine quodam quæcunque ab illa diverſa eſſent in reliquis Verſionibus, notatis ſignis ſuis iſtis Verſionibus: quæ primæ nominum eorum, qui eas confecerant, literæ erant. Quod ſi particulæ aliquæ in Verſione LXXII occurrerent, quas in textu Hebraico inter conferendum non reperiret, neque in cæteris Interpretibus, eas in libri textu inſcripſit quidem, ſed ſignis ſuis notatas, linea

nimirum

nimirum, cui nullum apponitur punctum ad hanc formam ——; hujuſmodi linea Græce ὄβελον nominavit.

Ubicunque igitur hujuſmodi linea particulæ alicui vel verbo, vel nomini, vel ſententiæ adſcripta reperitur, ſcias ita ſe habere illud in omnibus LXXII exemplaribus, non autem in textu Hebraico, neque in cæteris Interpretibus. Quod ſi quid apud duo Interpretum paria reperiatur, in quo a cæteris eorum paribus diverſi abeant, ita ut cæteris aliquid addidiſſe videantur ipſi, hoc etiam libri textui inſertum linea duobus punctis infra ſcil. et ſupra inſignita notavit, ad hanc formam —:—, quod ſignum Græco nomine Lemniſcum appellavit, id eſt, lineam inter duo puncta tranſeuntem. Atque ubicunque reperitur hujuſmodi Lemniſcus literæ aut verbo aut nomini aut ſententiæ appoſitus, hinc voluit indicium ſumeres reperiri illud apud duo Interpretum paria, non autem occurrere vel in textu Hebraico vel in cæteris Interpretibus. Quod ſi apud unum ſolummodo Interpretum par, quid a cæteris ea in re diſſenſerit, atque adeo reperiatur apud illud par aliquid iis quæ habeant cæteri additum, illud pariter textui libri inſeruit linea cui punctum ſuppoſitum ſigni loco notatum, hac forma, —.—, quam Græce Hypolemniſcum indigitavit, id eſt, lineam puncto ſuppoſito. Qualis ſicubi reperiatur literæ, verbo, nomini,

vel

vel ſententiæ adſcriptus, exinde percipies reperiri illud apud par unum ex Interpretibus, cum in textu Hebræo et cæteris Verſionibus deſideretur. Neque tamen putet aliquis, cum audierit mentionem factam verbi, vel quod ab uno pari vel duobus Interpretum paribus adhibitum, aliquam heic ſubeſſe contrarietatem, dicatque, Quomodo ergo eadem portulerint Interpretes? cum par unum aut alterum a cæteris diverſa protuliſſe videamus, quod et de omnibus dici poſſit. Quia quod ad ſenſum et veram intentionem conveniunt eorum ſermones, licet acciderit aliquando diſcrepantia in verbis, et repetitio, et contractio, adeo ut e verbis et interpretationibus omnium parium ſelectus fuerit iſte ſermonis tenor, qui maxime congruus et appoſitus videretur.

Porro ut ſcias, Lector, licet aliqua acciderit differentia in verbis rebuſque quibuſdam repetendis et contrahendis, ſenſus eſſe convenientiam, his ſigna quædam appoſuit, quibus notum tibi faceret unde et a quo ortum duxerit iſta diſcrepantia in verbis, ſive ab altero Interpretum pari fluxerit. Cum autem ad verbum aliquod differens perveniret in aliqua arearum, ſcil. in textu Hebraico vel aliquo Interpretum præter LXXII, quod neceſſarium duceret libri textui inſerendum, inſeruit ei in ſignum ſtellæ quatuor punctis circa crucem figura adſcripta ad hanc formam ※, quam

Græce

Græce Aſteriſcum, id eſt, ſtellulam nominavit. Ubicunque igitur reperitur hujuſmodi Aſteriſcus literæ, nomini, verbo, aut lectioni appoſitus, hoc tibi indicio eſt occurrere illud vel in textu Hebraico vel Interpretum aliquo, præter LXXII. Quare ei inſuper primam nominis ejus apud quem habetur literam adſcripſit. Porro unam notam communem omnibus, in quibus aliqua fuit diſcrepantia, ſive Obelo, id eſt, ſimplici linea; ſive Hypolemniſco, i.e. linea puncto ſuppoſito; ſive Lemniſco i. e. linea duobus punctis inſignita, notanda, qua clauderetur, adſcripta differentia ſive nominis ſive verbi, ſive ſententiæ adhibuit; quam Completoriam nominavit, hujuſmodi figura deſcriptam ⸗3.

Quod ſi diſcrepans illud quod textui libri inſeri deberet, in textu Hebraico reperiretur, non in aliis areis, illud Aſteriſco ſolo notavit, non appoſita libri Hebraici alia aliqua nota. Si vero in aliquo trium Interpretum Verſioni LXXII præmiſſorum obtigiſſet differentia, ſive occurreret illud in quo diſcreparet in textu Hebraico ſive non, Theodotionis ſententiam reliquis prætulit, quod ad LXXII propius accedere ſoleret: illudque ex ejus Verſione deſumptum textui inſeruit, aſteriſco primaque nominis ejus litera notatum. Diſcrepantias vero in Aquila et Symmacho repertas in margine adſcripſit, prima nominis eorum litera

ſignatas.

ſignatas. Quod ſi tres illi illud textui inſertum eodem modo interpretati eſſent, illi literas A. Σ. Θ. Elif, Sin, et The, nominum ipſorum initiales adſcripſit, cujus rei in ſignum literam Γ. ϛ numeri ternarii notam adhibuit, unaque aſteriſcum appoſuit. Quod ſi diſcrepantia illa textui inſerta ex Verſione 5ta vel 6ta deſumeretur, illud aſteriſco, unaque nota ad indicandum utrius eorum eſſet, E. ϛ. 5tus an ſextus, inſignivit. Atque hoc totum eſt quod ſpectat ad illud quod in ipſo libri textu (ἐδάφει) ſcribebatur, lineaſque ac aſteriſcos ei appoſitas, literaſque nominum Interpretum initales. Eſtque hæc norma et Canon, quo de omni ex quo conſtat ἔδαφος ſeu textus libri, dijudicari poſſit, num verum recteque poſitum ſit, an erratum tollendumque ex libri textu illud in quo iſta eſt diſcrepantia, quodque ſignis iſtis notatum. Quod ſi lectionem atque orationem abſque his invenias perfectam et æquabili tenore procedentem, illud æquabile et verum eſſe ſcias. Quod ſi non recto ordine et æquabili tenore procedat, ſcias erratum heic incidiſſe: quod conjectari σὺν θεῷ poteris. Porro in areola quadam exterius adſcripſit differentias quotquot reperiebantur in Interpretum antiquorum Verſionibus eodem ſigno unicuique verbo diſcrepanti atque illi quod ei in textu reſpondebat interius exteriuſque adſcripto, atque exterius inſuper prima nominis ejus a quo adhibitum

 fuerat,

fuerat, litera, prout ſuperius explicatum eſt. Verum extra etiam in margine libri in areola iſti rei deſtinata characteres appoſuit Hebraicos, quibus conſtat magnum et magnificum illud nomen, quod apud Hebræos Shem Hammephoraſh audit. Quia ſcil. invenerat Origenes in ſcriptura Hebraica literas Domini nomen continentes, quæ ſonare videbantur Yeh Yeh vel Yeh Veh, cum Vaw Hebraicum Ye referat, vix ullo inter ea apparente diſcrimine, uti ex adſcriptis videre eſt: י enim ita pingunt, eodemque fere modo ו, ita ut tota fere diſcrepantia a prolatione petenda ſit. Cum autem inter legendum ad aliquem ex his locum, in quibus literæ iſtæ occurrunt, pervenerint Judæi, illo, quod ſonare videntur literæ iſtæ inter ſe compoſitæ, relicto, nomen Adonai ſubſtituunt; ut cum dicatur, Dixit Dominus Moſi, quod prout ſcribitur eſſet, Dixit *Jehovah* Moſi, inter legendum proferretur, Dixit Adonai Moſi. Atque ita hoc nomen legunt. Nomen autem Adonai interpretanti eſt Dominus. Hinc factum, ut Interpretum nonnulli nomen hoc quaſi Adonai ſcriptum eſſet, Dominum nempe reddiderint: alii ad literas primigenias animum advertentes in textu Dominum poſuerint, in margine vero literas adſcripſerint, quales apud Hebræos pinguntur illarum formæ. Quod magno apud Græcos errori ortum dedit, qui adeo altas inter eos radices egit, ut

etiam

etiam ad Syros propagatus fuerit. Is unde originem ſumpſit, tibi paucis explicabo. Quandoquidem Hebræis, quoties literas pingunt, mos eſt a dextra ſiniſtrorſum in ſcribendo pergere; Græcis vero e contra a ſiniſtra dextrorſum; cum viderent Græcorum ſcribæ figuras iſtas literarum Hebraicarum Græcorum Pi et Jota, ΠΙ. referre, eaſque Græcanicas eſſe putarent, necnon eas prout ſonant non proferre Hebræos animadverterent, eis juxta Alphabeti ſui rationem, quæ illi quam ſequuntur Hebræi contraria eſt, a ſiniſtra dextrorſum pergendo, compoſitis, loco characterum Hebraicorum Græcos ſubſtituerunt hoc fere modo, ΠΙ ΠΙ. Cumque poſtea librorum iſtorum verſionem e lingua Græca in Syriacam aggrederentur Syri, tranſtulerunt literas iſtas, decepti errore qui primo e lingua Hebraica fluxerat, et in libris ſuis ad marginem adſcripſerunt Fi Fi, nota ei numeri LXXII impoſita, οβ′, Ain et Be ſcilicet. Atque hæc origo fuit erroris qui Fi Fi in libros ſacros invexit. Sublatus eſt deinde a nonnullis in multis exemplaribus iſte error, ita ut ab aliquibus ſcriberetur Fi Fi, ab aliis Yehoveh, cum tamen de hoc inter omnes conveniat, denotari iſto, *Yehovah*. Si ideo reperias ſcriptum *Yehovah* aut Yeh Yeh, vel characteres additos Hebraicos; ſcias ita in textu Hebraico haberi, licet in ejus verſione diſſenſerint Interpretes.

Aliud

Aliud præterea in margine libri reperitur, cui adſcriptum Origenis nomen ; literæ etiam et verba quaſi in erroris (indicium) quæ in margine in areola quadam apponuntur una cum eo quod in libro eſt inter legendum adjungenda, nullius tamen Interpretum ſigno notata : quorum quædam in textu Hebraico reperiuntur, quædam non. Occurrunt inſuper exterius in margine libri verba quædam quaſi ad confirmandum illud quod in textu legitur adhibita, nullo notata ſigno. Quinetiam et verba Græca et Syriaca ad elucidanda ea quæ in textu ſunt adhibita, quæ tenuis ductus circulo notantur. Quinetiam libris ipſis præmiſit ſcriba Capitula quædam, ex quibus paucis percipere poſſis quid in univerſo libro contineatur.

* Collatus eſt etiam Liber Legis qui in manibus Judæorum reperitur cum eo, qui apud Samaritanos habetur. Reperitur autem in codicibus Samaritanis redundantia quædam et repetitio ultra illud quod recipiunt Judæi : quæ vel in unaquaque pagina infra textum vel

* The following is the Arabic Text of this Paſſage.

وقوبل ايضا بكتاب التورية التي في ايدي
اليهود على التي في ايدي السامرة فوجد في السامرة
فصل وتكرار على اليهودية وكتب تحت الصفح او في
اخر الكتاب مما ستقراه وتعرفة ان شا الله ۞

ad

ad calcem libri notata, uti lecturus et percepturus es σὺν θεῷ.

Contulit insuper inter se exemplaria ista Hebraica summa cura Lucianus, et siquid vel deficiens vel redundans deprehenderet, illud in locum suum restituit, particulæ quam emendavit initiali nominis præfati litera apposita, scil. litera Lam. Ubicunque igitur in his libris literæ aut verbo appositum signum LXXII, aut literas numerum eorum indicantes, hanc lectionem ab illis esse scias, illosque ita inter Interpretes vertisse. Ubicunque autem lineas vel sine puncto, unove vel duobus punctis insignitas, illam a quibusdam e LXXII; atque ubi aliquid asteriſco notatum vel in textu vel extra in margine, tale esse illud quod a LXXII omissum. Quodcunque nota libros Hebraicos denotante est signatum, scil. عبر literis Ain Be et Ra, illud scias in textu Hebraico reperiri; sin vero litera Elif in textu vel ad marginem, illud apud Aquilam lectum: si litera Sin, a Symmacho sumptum; litera Θ, a Theodotione: si E. He, e Versione quinta: si litera ϛ Vaw, e sexta. Quod si adscribantur literæ Elif, Vaw et Ra, ϛ ipsa esse Origenis; si demum litera Lam, Λ, Luciani esse. Hæc sunt quæ σὺν θεῷ scire debes.

A SPECIMEN of the Arabic Hexaplar Pentateuch, now firſt printed, and tranſlated by Mr. WHITE.

NUMEROR. XXVII. 12, &c.

الفصل التاسع عشر

12 فقال الرب لموسي اطلع الي الجبل الذي في هذا
العبر ⸗ جبل نبو ٧ وانظر الي ارض كنعان التي
13 انا اعطيها بني اسرايل ⸗ ميراثا وتبصرها فانك انت
تضاف ايضا الي شعبك كما اضيف هرون اخوك
⸗ في جبل هور ٧ لانكما تجاوزتما قولي في بربة
14 سين ، وقد ابت الجماعة ان تقدسني ⸗ ولم

Sectio decima nona.

12 Et dixit Dominus Moſi, Aſcende in montem, qui in hoc tranſitu ⸗ montis Nabu ↙, et aſpice ad terram Chanaan, quam ego dabo filiis Iſrael ⸗ in poſſeſ-
13 ſionem. Et videbis eam, et tu apponeris etiam ad populum tuum; ſicut appoſitus eſt Aaron frater tuus ⸗ in monte
14 Hor ↙. Propterea quod tranſgreſſi eſtis

تقف تقدساني الي المـا بحضرتهم الذي كا نما
خصومة قادس في قفر سين ، فقال موسي للرب 15
* قـايـلا لا فليامر الرب اله الارواح وكل بشر 16
برجل علي — هذه لا الجماعة يخرج امام وجوههم 17
ويدخل ويخرجهم ويدخلهم ولا تبقي جماعة الرب
مثل الغنم التي لا راعي لـهـا ، وكلم الرب 18
موسي — فقال لا خذ لك يوشع بن نون فانه
رجـل فيه روح الله وضـع يديك عليه ، واقمه 19
قدام العازر الحبر بحضرة كل الجماعة واوصي —
عنه بحضرتهم ، واجعل من مجدتك عليه لكي 20

verbum meum in deſerto Sin, cum recuſavit Synagoga me ſanctificare, — et non ſanctificaſtis me ad aquam ante eos, quæ eſt aqua contradictionis Cades in deſerto Sin. Et dixit Moſes Domino, * 15
dicens ↙ Provideat Dominus Deus ſpi- 16
rituum, et omnis carnis, hominem ſuper
— hanc ↙ ſynagogam, *Qui* egrediatur 17
ante faciem eorum, et ingrediatur ante faciem eorum; et educat eos, et inducat eos: et non erit Synagoga Domini ſicut oves, quibus non eſt paſtor. Et allocu- 18
tus eſt Dominus Moſen, — et dixit ↙, Accipe ad te Joſhuam filium Nun, nam homo *eſt* in quo eſt ſpiritus Dei; et pone manus tuas ſuper eum. Et ſtatue eum 19
in conſpectu Eleazari ſacerdotis, coram omni Synagoga: et manda — de eo coram iis; Et pone de gloria tua ſuper eum, 20

21 يطيع له بنو اسرايل وليقدم قدام لعازر الحبر
وليسلوه قضا الوحي — امام الرب وليخرجوا بامره
ويدخلوا بامره ⁜ جميعا هو وبنو اسرايل معا
22 وكل الجماعة ، ففعل موسي كما امره الرب فاخذ
يوشع فاقامه قدام لعازر الحبر بحضرة كل الجماعة ،
23 وجعل يديه عليه واقامه علي ما امر الرب *موسي ✲

21 ut exaudiant eum filii Iſrael. Et ſtatuetur coram Eleazaro ſacerdote, et interrogabunt eum judicium *rerum divinitus* revelatarum ante Dominum : et egredientur in mandato ejus, et ingredientur in mandato ejus ⁜ univerſim, ipſe, et filii
22 Iſrael pariter, et tota Synagoga. Et fecit Moſes ſicut præcepit ei Dominus : et accepit Joſhuam, et ſtatuit eum coram Eleazaro ſacerdote in conſpectu totius
23 Synagogæ : Et poſuit manus ſuas ſuper eum juxta id quod præcepit Dominus † Moſi.

Nota Marg.

* فقال له ان عينيك تبصر ما فعله الرب تلكي
الملكين وكذلك يفعل الرب بجميع الملوك الذين تعبر
اليهم هناك فلا تخف فان الرب الاهك هو يحاديهم
معك وذلك موجود في السامرة فقط وقد ذكر موسي
في الاستثنا

† "Et dixit ei, Oculi tui viderunt quid fecerit Dominus iſtis duobus regibus ; et ſic faciet Dominus omnibus regibus ad quos tranſibis illic : ne timeas, nam Dominus Deus tuus ipſe pugnabit contra eos tecum." Hoc invenitur in Samaritano *Codice* tantum ; et ſane memorat *hoc* Moſes in *Libro* Repetitionis [ſcil. Deuteronomio.]

Annotatio ad finem GENESEOS.

تم السفر الاول من كتاب التورية على ما نقله الاثنان والسبعون وترجمه الي العربية الحرث بن سنان ۞

" Finitum eſt volumen primum Libri Legis,
" prout tranſtulerunt illud LXX; interpre-
" tatuſque eſt in Arabicam linguam Al-Ha-
" rith Ebn Senan.

Pari modo modo concluditur EXODUS.

Ad calcem autem LEVITICI, ſic annotatur:

تم كتاب اللاويين على ما نقله الاثنان والسبعون مما ترجمه من السرياني الي العربي الحرث بن سنان ۞

" Finitus eſt Liber Levitici, prout tranſtule-
" runt eum LXX; interpretatuſque eſt eum
" ex Syriaco in Arabicum Al-Harith Ben
" Senan.

EXTRACTS from an Arabic *Catena* on the Pentateuch, ſelected by Mr. GUISE, formerly Fellow of All-Souls College; and now firſt publiſhed from his MS depoſited in the Bodleian Library, *Marſh* N°. 88. The tranſlations of the Arabic Paſſages are added by Mr. WHITE.

GEN. IV. 7.

اليس لو حسنت فعلك لقبلت منك واذ لم يحسن فعلك فالخطية على الباب كامنة رابضة ان استقام قربانك او لم يستقيم فذلك باختيارك قد اخطات فاحرس من رجوع الذنب اليك وان انت تكون له ابتدا ۞

"Nonne ſi bonam præſtiteris actionem, ac-
"cepero a te: Si vero actio tua non erit bona,
"peccatum ad oſtium inſidians et cubans eſt?
"Si rectum eſt munus tuum, aut ſi non rec-
"tum eſt, id in tua eſt electione: jam pecca-
"ſti, cave igitur ne redeat crimen ad te:
"namque tu eris illi principium."

Manifeſto

Manifeſto hæc ex Codice deſumuntur, qui præter LXX viralem Tranſlationem, aliam etiam aſſutam habuit Hebræo viciniorem, et forſan Theodotionis. Siquidem prius membrum voces Hebræas, prout hodie leguntur et intelliguntur, exprimit; poſterius Tranſlationem LXX exhibet, fere ad verbum, prout in Codice Arabico Hexaplari extat. Ibi enim legitur:

اليس ان استقام قربانك او لم يستقم فذلك
باختيارك قد اخطات فاحرس فان رجوع الذنب
اليك وانت تكون له ابتداً ۞

" Annon, ſi rectum eſt munus tuum, aut ſi
" non rectum eſt, id in tua electione eſt? Jam
" peccaſti; cave igitur: nam reverſurum eſt
" crimen ad te, et tu eris illi principium."

Nihilo differunt, niſi ubi a Librarii incuria error eſt. Alia Tranſlatio, ex LXX itidem expreſſa, ab his longe abeſt. Sic habet:

ان احسنت قبلت منك وان لم فاخطيت احمد نحوك
رجوعه وانت تقبل اليها ۞

" Si bene egeris, accipiam a te, et ſi non,
" utique peccatum commiſiſti: cave ad te ſit
" reditus ejus, et tu accipias illud."

In ora unius Codicum Arab. Hexaplarium ita habetur :

الا ان تحسن والخطية علي الباب كامنة وحميتها عليك وانت تسلط بها ۞ ث ۞ اليس لو حسن فعلك يقبل منك واذ لم تحسن فعلك فالخطية علي الباب كامنة ۞

" Si non recte egeris, peccatum præ foribus " eſt cubans, cuſtodiaque ejus ſuper te eſt, " atque tu dominaberis in eo. (* T.) Nonne " ſi bona eſt actio tua, accipietur a te ; et ſi " non eſt bona actio tua, peccatum ante " oſtium eſt cubans ?"

IV. 26.

وهذا امر ابتدا عند ذلك ووثق ان يدعوا اسم الرب الاله ۞

" Et hoc negotium cœptum eſt tunc, ſtabili- " tumque, ut invocaretur nomen Domini " Dei."

In Catena ſic habetur :

وكانوا بني ادم يسموا انوش باسم الرب ولاجل ذلك قال الكتاب هذا امر ابتدا عند ذلك ووثق ان &c.

* I ſuppoſe T. refers to the Verſion of Theodotion. WH.

— " Et

— " Et nominabant filii Adami Enoſhum
" nomine Domini, et propterea dicit Liber,
" Hoc negotium cœptum eſt tunc, ſtabilitum-
" que ut, &c."

Alter Codex literis Syriacis :

وذلك كان يرجوا ان يدعوا باسم الرب الله ۞

" Nempe ſperabat ut invocarent nomen Do-
" mini Dei.

Codices Hexaplares — وهذا من ابتدا ووثق
ان يدعوا اسم الرب الله ۞

" Et hic eſt is qui incepit conſtituitque, ut
" invocarent nomen Domini Dei."

In margine autem annotatur :

عند ذلك ابتدا (س) يدعي باسم هذا

" Tunc cœptum eſt (* S.) ut invocaretur
" nomen hoc" ——

Puto autem Lectionem Codicis Hexaplaris mendoſam eſſe, et conflari quidem ex duplici tranſlatione, Aquilæ et LXX. Aquila ha-

* I apprehend S. refers to the Verſion of Symmachus. WH.

buit,

buit, annotante Theodoreto, τοτε ηρχθη τω καλειν εν ονοματι κυριω. Theodoretus ex his eundem fere ſenſum exprimit quem habet Syra Catena.

Ad verba —— وعاش ادم تسعمايـة وثلثين سنة ومـات

" Et vixit Adam nongentos et triginta an-
" nos et mortuus eſt," hæc annotantur :

قـال مار افرام السرياني ان ادم عاش الف وثلاثين سنة ونقول ان اليهود نقصوا من سنين ادم مايه سنة ومن سنين شيثماية سنة ومن سنين انوش مايه سنة ومن سنين قينان ماية سنة ومن سنين مهلايل ماية سنة ومن سنين اخنوج ماية سنة صارت الجملة ستـمايـة سنة ومن يرد ابن مهلايل ابتدوا اليهود التاريخ الصحيح ولم ينقصوا من حياته شيا وان اليهود نقصوا من اعمار هذه السنة ستماية سنة ليخفوا ظهور المسيح لكيلا تبكتهم كتبهم عن مجي السيد المسيح المنتظر بعد خمسة الاف وخمسماية سنة ليخلص ادم حسب ما اوعده قايلا له اني خمسة ايام ونصف اجي اليك واخلصك ۞

" Ait S. Ephræm Syrus, Adam vixit mille
" et triginta annos, dicimuſque Judæos de-
" traxiſſe ex annis Adami centum annos ; et
" ex annis Sethi centum annos ; et ex annis
" Enoſhi centum annos ; et ex annis Cainanis
" centum annos ; et ex annis Mahaleelis cen-
tum

" tum annos; et ex annis Enochi centum annos.
" Summa eſt anni ſexcenti: incipiuntque Ju-
" dæi veram Epocham a Jared filio Mahalee-
" lis, de cujus vita nihil detraxerunt. De-
" traxerunt autem Judæi de horum annorum
" ætatibus annos ſexcentos, ut celarent Meſ-
" ſiam, ne convincerent eos Libri eorum de
" adventu Domini Chriſti apparituri poſt an-
" nos 5500, ut liberet hominem, prout pro-
" miſit ei, dicens ei, Utique ego, exactis
" quinque diebus et dimidia veniam ad te, et
" liberabo te."

Obſervandum eſt autem hunc Tranſlatorem annos centenos ad Patriarcharum antediluvianorum vitas ante παιδοποιίαν adjicere; totidem poſt primum genitum filium demere: unde cum ipſe dicat ad finem Exodi ونقلت هذه النسخة السعيدة من السرياني للعربي " Tranſlatum eſt hoc " exemplar benedictum ex lingua Syriaca in " Arabicam," ſtatuendum eſt eum verſionem ſuam feciſſe ex Syriaca *Figurata*, non *Simplici*. Syriaca autem *Figurata* facta videtur ex Exemplari ab Euſebio et Pamphilo evulgato, Obelis et Aſteriſcis inſignito; hujus magnam partem olim habuit Maſius.

V.

V. 6, 7, 8.

Ad hos verſus ita Catena:

نقصوا من حياة شيث ماية سنة ولكن شيث عاش الف واثنتي عشر سنة

" Detraxerunt de vita Sethi centum annos,
" veruntamen Sethus vixit mille et duodecim
" annos."

Et paulo poſt eadem fere repetit:

واليهود نقصوا من حياة شيث مايـة سنـة ۞

" Et Judæi detraxerunt de vita Sethi centum
" annos."

Quid vero hoc eſt in Codice Hexaplari uno?

وكانت جميع ايام شات تسع مايـة سنة واثنتي وسبعين سنة ومات ۞

" Et fuerunt omnes dies Sethi nongenti ſep-
" tuaginta duo anni, et mortuus eſt."

Illud reconciliari nequit cum numeris Verſuum 6 et 7, qui collecti annos 912 conficiunt. At vero in altero exemplari emendatius legitur وعشر " decem" pro وسبعين " ſep-
" tuaginta."

V.

V. 9, 10, 11.

Ita annotatur : ونقول ان انوش عاش الف سنة وخمس سنين ولكن اليهود نقصوا من سنين انوش ماية سنة محسب ما كذكرنا حسادة ليخفوا ظهور للمسيح المنتظر ۞

" Et dicimus Enoſhum vixiſſe mille et quin-
" que annos; veruntamen Judæi dempſerunt
" ex annis Enoſhi centum annos, prout me-
" moravimus, ex invidia, ut celarent ortum
" Meſſiæ expectati."

V. 12, 13, 14.

ونقول ان قينان ابن انوش الف سنة عاش وعشرة سنين واليهود نقصوا ايضا من سنين قينان ماية سنة ليخفوا ظهور المسيح ۞

" Et dicimus Cainanum filium Enoſhi mille
" annos vixiſſe et decem: at Judæi dempſe-
" runt etiam de annis Cainani centum annos:
" ut celarent ortum Meſſiæ."

V. 16, 17.

ونقول ان مهلايل عاش تسعماية خمسة وتسعين سنة واليهود نقصوا من حياة مهلايل ماية سنة ايضا ۞

" Et dicimus Mahaleelem vixiſſe nongentos
" quinque et nonaginta annos: at Judæi
" dempſerunt de vita Mahaleelis centum an-
" nos etiam."

V. 18, 19, 20.

يقول سعيد ابن بطريق ان اليهود لم ينقصوا من سنين يرد شيا ولكنهم من يرد يصححوا التاريخ المشهور عندهم ۞

" Ait Said Ebn Batrik Judæos non dempſiſſe
" de annis Jared quicquam; ſed illi a Jared
" auſpicantur Æram *vulgarem* apud ſe."

V. 24,

Ad vitam Enochi ſic annotatur in Catena:

ونقول ان اخنوج عاش اربعماية وخمسة وستين سنة الي حين ما رفعه الله اليه واليهود نقصوا ايضا من سنين اخنوج ماية سنة ومن سنين يرد ومن سنين ماثوشلح لم ينقصوا شيا وهذه تمام الست ماية سنة من ادم ماية سنة ومن شيث ماية سنة ومن انوش ماية سنة ومن قينان ماية سنة ومن مهلايل ومن اخنوج كل واحد ماية سنة ۞

" Et dicimus Enochum vixiſſe annos 465,
" uſque ad tempus quo ſuſtulit eum Deus ad
" ſe: Judæi autem detraxerunt de annis Eno-
" chi

" chi centum annos, et de annis Jared, et de
" annis Methuſalæ non detraxerunt quicquam.
" Tota hæc ſumma eſt annorum ſexcento-
" rum : de Adamo centum anni ; et de Setho
" centum anni ; et de Enoſho centum anni ;
" et de Cainano centum anni ; et de Maha-
" leele, et de Enocho unoquoque centum
" anni."

V. 25, 26, 27.

وعاش ماثوشلح ماية وسبعة وستين سنة واولد لامك
وعاش ماثوشلح ماية بعد ميلاد لامك سبعماية اثنين
وثامنين سنة واولد بنين وبنات فكانت جميع ايام
حياة ماثوشلح تسعماية وتسعة وستين سنة ومات ۞

" Vixerat autem Methuſala 167 annos, quum
" genuit Lamecum : vixit vero Methuſala
" poſt nativitatem Lameci 782 annos, et ge-
" nuit filios et filias. Fuerunt itaque omnes
" dies vitæ Methuſalæ nongenti ſexaginta no-
" vem anni, ac mortuus eſt."

Non ſtat calculus. Anni 167, et 782 conficiunt 949 : ſed Verſu 27 dicitur eum vixiſſe ann. 969. Error natus eſt ex Codicibus LXX depravatis. Sic vulgo habent LXX.

Και εζησεν Μαθουσαλα εκατον και ογδοηκοντα ετη, και εγεννησεν τον Λαμεχ. Και εζησεν Μαθουσαλα μετα το

γηνησαι αυτον τον Λαμεχ, επτακοσια και ογδοηκοντα δυο ετη, και εγηνησεν ιβς και θυγατερας. Και εγηνοντο πασαι αι ημεραι Μαθθσαλας ας εζησεν, εννακοσια και εξηκοντα εννεα ετη.

Anni 167, et 802 conficiunt annos 969.

Alexandrinus Codex — και εζησε Μαθθσαλα εκατον και ογδοηκονλα επλα ετη, και εγηνησεν τον Λαμεχ. Και εζησεν Μαθθσαλα μετα το γηνησαι αυτον τον Λαμεχ επτακοσια και ογδοηκοντα δυο ετη.

Anni 187, et 782 itidem conficiunt annos 969. Error ex utraque lectione conflatur. Syrus Interpres, ſi ſaltem eum fideliter expreſſit Arabs, verſu 25 ſequutus eſt Lectionem Vulgatam; verſu 26 Lectionem Codicis Alexandrini. Sed et magis adhuc variant hic Codicum Græcorum exemplaria. MS. Oxon. V. 25. habet — εβδομηκοντα επτα. Edit. Complut. εξηκοντα πεντε. Chryſoſtomus Vulgatam exhibet. Editio Veneta Aldi V. 25. επτα και ογδοηκοντα και εκατον. V. 26. δυο και ογδοηκοντα και επτακοσια ετη.

Et omnis iſta varietas orta videtur ex eorum Correctionibus, qui cavere voluerunt ne Methuſalæ ætas ultra Diluvium protraheretur. Qua de re vide Auguſtinum citatum a Flaminio

nio Nobilio. Illud etiam forſan in cauſa fuit noſtro Interpreti, ut cum in priore verſiculo ſequutus eſt Vulgatam Lectionem, in ſecundo alteram ſequi maluerit, licet numeris refragantibus : et propterea quidem ſedulo monuit Methuſalam obiiſſe anno 600 vitæ Noachi.

ونقول ان اليهود لـم نقصوا من سنين متوشلح شيـا
وقد استقام التاريخ عندهم من يرد ابن مهلايل وفي سنة
ست ماية من حياة نوح مات ماتوشلح ۞

" Et dicimus Judæos non detraxiſſe de annis
" Methuſalæ quicquam, Epochamque apud
" eos conſtitutam eſſe in Jared filio Mahalee-
" lis ; anno autem ſexcenteſimo vitæ Noachi
" mortuum fuiſſe Methuſalam."

Obſervandum porro alteram Verſionem Syriacis literis deſcriptam exhibere lectionem Codicis Alexandrini, ſic cum habet,

وعاش متوشلح ماية سبعة وثمانين سنة وولد له لامخ
وعاش متوشـلح من بعد ما ولد له لامخ ماية واثنين
وثمانين سنة وولد له بنون وبنات ۞

" Vixerat autem Methuſala centum octoginta
" ſeptem annos, quum natus eſſet ei Lamecus :
" vixitque Methuſala, poſtquam natus eſt ei
" Lamecus centum octoginta duos annos, et
" nati ſunt ipſi filii et filiæ."

Cæterum

Cæterum Verſio Hexaplari convenit cum Arabica illa, ex Syriaca expreſſa, in hoc errore. In uno quidem Codice deeſt Vers. 25, et altero ſic legitur :

وعاش متشلح ماية سنة وسبع وستين سنة واولد لامك
وعاش متشلح من بعد ان اولد لامك سبع ماية سنة
واثنين وثمانين سنة ۞

" Vixerat autem Methuſala centum ſexaginta
" ſeptem annos, quum genuit Lamecum,
" vixitque Methuſala, poſtquam genuit La-
" mecum, ſeptingentos duos annos."

Sed in Margine Codicis annotatur :

فسر الباقون ماية وسبع وثمانون سنة ۞

" Explicant alii interpretes —— Octoginta
" ſeptem annos."

At mirum eſt quod annotatur ad vers. 27.

وكانت كل ايام متوشلح تسع ماية وتسعا وستين
سنة ۞

" Fueruntque omnes dies Methuſalæ nongenti
" ſexaginta novem anni."

Annotatur autem : فسر السبعون ثمني مايـة
واثنين وستين سنة ۞

" Exponunt

" Exponunt LXX —— Octingenti ſexaginta
" duo anni."

Cæterum anni Methuſalæ in Samaritano Codice ita decurtantur, ut qui cæteris Patriarcharum maxime eſt longævus, illis Enocho excepto breviſſime vixerit: Et annis quidem ſolummodo 720. Et ita quidem habet Verſio Arabico-Samaritana:

وعاش متوشلح سبع وستين سنة واولد لمك وعاش
متوشلح بعد ايلاد لمك ثلاث وخمسين سنة وستماية
سنة واولد بنين بنات وكانت كل ايام متوشلح
عشرين سنة وسبع مية سنة ومات ۞

" Vixerat autem Methuſala ſeptem et ſexa-
" ginta annos, quum genuit Lamecum, vix-
" itque Methuſala, poſtquam genuit Lame-
" cum, ſexcentos quinquaginta tres annos,
" et genuit filios et filias. Fuerunt itaque
" omnes dies Methuſalæ ſeptingenti et viginti
" anni, ac mortuus eſt."

Abul Pharagius denique eundem aſſignat annorum numerum Methuſalæ juxta computum LXX ante παιδοποιίαν, quem exhibet Editio Vulgaris: ſed ubi ait annos ejus omnes juxta tam Hebræum Codicem, quam LXX, eſſe 962. in eo vel ipſe fallitur; vel quod potius credo, mendum eſt in exemplaribus.

V.

V. 28, 30, 31.

وعاش لامك مائة وثمانية وثمانين سنة واولد ابنا ــ
وعاش لامك بعد ميلاد نوح خمسماية وخمسة وستين
سنة واولد بنين وبنات وكانت جميع حياة لامك
سبعماية وسبعة وسبعين سنة ومات ۞

" Vixerat autem Lamech centum octoginta
" octo annos, quum genuit filium: vixitque
" Lamech, poſt nativitatem Noæ, quingentos
" ſexaginta quinque annos, et genuit filios et
" filias. Fuit itaque tota vita Lamechi ſeptin-
" genti ſeptuaginta ſeptem anni, ac mortuus
" eſt."

Hic iterum non conſtant numeri. Anni 188 et 565 conficiunt ſolummodo annos 753, non 777. Nempe numeri in duobus anterioribus verſiculis iidem ſunt, qui et apud LXX habentur: in poſtremo conveniunt cum Hebræo. Addit autem:

وفي السرياني يقول في اثنين وثمانين سنة اولد لامك
لنوح وفي سنة خمسماية وتسعين سنة اولد بنين
وبنات وعاش كما ذكرنا اولا ۞

" Et in Syriaco ait: Anno octogeſimo ſecundo
" genuit Lamec Noachum; et anno quingen-
" teſimo nonageſimo genuit filios et filias, vix-
" itque ut ſupra diximus."

At

At nec ſic ſtat calculus. Anni 82 et 595 conficiunt ſolummodo 677. Puto tamen hic ſcribæ incuria deeſſe in priore numero vocem مايۃ. Sic etenim calculus conſtabit, et plane conveniet cum Syriaca ex Hebræo expreſſa, quam forſan heic indigitat, et cum ipſo Hebræo. Addit præterea:

وفي نسخة اخري وجدنا ان لامك عاش سبعمايۃ وثلاثة وخمسين سنة ومات ۞

" Et in exemplari alio invenimus, Lamecum
" vixiſſe ſeptingentos quinquaginta tres an-
" nos ac mortuum fuiſſe."

Scilicet in verſu 31. et ſic quidem planiſſime convenit cum LXX. Cæterum altera verſio Arabica Carſhunæa, quanquam apertiſſime ex LXX expreſſa, hic numeros exprimit Hebræos:

وعاش لامخ مايۃ واثنين وثمانين سنة وولد له غلام فعاش لامخ من بعد ما ولد له نوح خمسماية خمسة وتسعين سنة وولد له بنون وبنات وكان جميع ما عاش لامخ سبع مايۃ وسبعة وسبعين سنة ثم مات ۞

" Vixerat autem Lamec centum octoginta
" duos annos, quum natus eſſet ipſi puer,
" vixitque Lamec poſtquam natus eſt ipſi
G " Noachus,

" Noachus, quingentos nonaginta quinque an-
" nos, et nati ſunt ipſi filii et filiæ. Fuit ita-
" que totum quod vixit Lamec ſeptingenti
" ſeptuaginta ſeptem anni, et poſtea mortuus
" eſt."

Et cum hac planiſſime conſentit figuratarum prima.

وعاش لامك ماية سنة واثنين وثمنين سنة واولد ابنا ــ
وعاش لامك من بعد ما اولد نوحا خمس ماية سنة
وخمسا وتسعين سنة واولد بنين وبنات وكانت كل
ايام لامك سبع ماية سنة وسبعة وسبعين ومات ۞

" Vixerat autem Lamec centum octoginta
" duos annos quum genuit filium: vixitque
" Lamec, poſtquam genuit Noachum quin-
" gentos nonaginta quinque annos, et genuit
" filios et filias. Fuerunt ergo omnes dies
" Lameci ſeptingenti ſeptuaginta ſeptem anni,
" et mortuus eſt."

Quanquam altera LXX preſſe ſequatur:

وعاش لامك ماية سنة وثمنية سنة واولد ابنا ــ وعاش
لامك من بعد ان اولد نوحا خمس ماية سنة وخمسا
وستين سنة واولد بنين وبنات وكانت كل ايام لامك
سبع ماية سنة وثلثة وخمسين سنة ومات ۞

" Vixerat autem Lamec centum et octo annos,
" quum genuit filium: vixitque Lamec, poſt-
" quam

" quam genuit Noachum, quingentos ſexa-
" ginta quinque annos, et genuit filios et filias.
" Fuerunt itaque omnes dies Lameci ſeptin-
" genti quinquaginta tres anni, ac mortuus
" eſt."

Et hactenus quidem duos habemus calculos, Codicis Hebr. et LXX. a quibus utriſque longiſſime abeſt calculus Samaritanus, Lameco tribuens ante παιδοποιαν annos ſolummodo 53. poſt genitum Noachum 600. univerſim 653. i.e. centum pauciores quam LXX, quam Hebræum, 124.

قال ابفوليطوس مفسر السرياني الترعوم ان قد وجدنا
في نسخ العتاق العبرانية ان الله امر نوح ليرتب
الـــوحوش الدارية والسباع الكاسرة في الطبقة السفلي
ولبغرق من بين الذكر والانثي بدفوف خشب ۞

" Ait Hippolytus Targum Syriaci interpres :
" Reperimus in exemplaribus antiquis He-
" braicis, Noachum juſſu Dei diſpoſuiſſe ani-
" malia et feras cicuratas in claſſe infima, ſepe-
" raſſeque mares et feminas tabulis ligneis."

Scire velim quis ſit iſte Hippolytus Targum Syriaci interpres, et quid Targum illud Syriacum. Puto tamen Targum Syriacum eſſe ipſiſſimam tranſlationem Syriacam Figuratam ; ex qua Autor Catenæ Arabicam ſuam expreſſit, et Hippolytum ad eandem Scholia ſcripſiſſe Syriaca. Siquidem quum

poſtea, adveniente aqua Diluvii, exclamet Uxor Chami; "Advenit verbum Dei," verba primo Arabice, deinde Syriace exprimuntur.

XI. 12, 13.

وعاش ارفخسار ماية وخمسة وثلاثين سنة واولد قينان
وعاش ارفخشار بعد ما ولد له قينان* اربعماية سنة وثلاثين
سنة واولد بنين وبنات ومات وعاش قينان ماية وثلاثين
سنة واولد سالح وعاش قينان بعد ما اولد شالح
† اربعماية وخمسة وثلاثين سنة واولد بنين وبنات ۞

"Et vixit Arphaxad centum triginta quinque
"annos et genuit Cainanum: vixit autem
"Arphaxad, poſtquam natus eſt ipſi Cainan,*
"annos quadringentos et triginta genuitque
"filios et filias, tandem mortuus eſt. Et
"vixit Cainan centum triginta annos, et ge-
"nuit Salehum; vixitque Cainan, poſtquam
"genuit Salehum, † quadringentos triginta
"quinque annos, et genuit filios et filias."

* Vulgatæ Editionis LXX τετρακοσια ſolummodo, ſed Complut. et Codex Alexandrinus τετρακοσια τελακοντα. Aldina τελακοσια τελακοντα, cui convenit Codex Hexaplar. 2. ثلثماية وثلثين سنة "trecentos et triginta annos;" at 1us. ثلثماية وخمس وثلثين سنة "trecentos triginta quinque annos." Verſio Carſhunæa ثلثماية وثلثة سنين "trecentos tres annos," qui eſt numerus Codicis Samaritani vitæ Arphaxad poſt genitum Salehum.

† LXX τελακοσια τελακοντα. Codices Hexaplares اربع ماية وثلثين سنة "quadringentos triginta annos." Et in eorum 2°. ὁσειλιζεται قينان "Cainan." Verſ. Carſh. ثلثماية وثلثة وستين سنة "trecentos ſexaginta tres annos."

XI. 15.

Pro τριακοσια τριακοντα LXX, habetur اربعماية وثلثين سنة " Quadringentos et triginta annos." Et ſic Codices Hexaplares. Verſio Carſhunæa ثلثماية وثلثة سنين " Trecentos et tres annos."

XI. 17.

Pro διακοσια εβδομηκοντα apud LXX, اربعماية ثلثين سنة " Quadringentos triginta annos." Et ſic Codices Hexaplares, ſed in margine 2^{i}. مايتي وسبعين سنة " Ducentos ſeptuaginta annos." Verſio Carſhunæa ثلثماية وثلثين سنة " Trecen- " tos et triginta annos."

XI. 19.

Pro εννεα και εξηκοντα مايتي وتسعة وستين " Ducentos novem et ſexaginta;" qui numerus (ne mendoſus videatur) convenit cum Epilogiſmo quem mox addit: فجميع ما عاش فالغ ثلاثماية وتسعة وتسعين سنة " Et totum vitæ tem- " pus Phalegi trecenti novem et nonaginta " anni."

Conveniunt Codices Hexaplares, مايتي سنة وتسعة وستين سنة " Ducentos novem et ſexaginta " annos."

Verſio

Verſio Carſhunæa convenit cum LXX, مايتي وتسع سنة " Ducentos et novem annos."

XI. 20, 21.

وعاش ارعو مايتين واثنتين وثلثين سنة واولد ساروغ ثم عاش ارعو بعد ما اولد ساروغ مايتين وسبعة وستين سنة ۞

" Et vixerat Rehu ducentos duos et triginta " annos, quum genuit Serugum: et vixit " Rehu poſtquam genuit Serugum, ducentos " ſeptem et ſexaginta annos."

Pro ἑκατον τριακοντα και δυο, et διακοσια ἑπτα apud LXX, addit Epilogiſmum,

فجميع ما عاش اربعماية وتسعة وتسعين سنة ۞

" Et totum vitæ tempus quadringenti novem et " nonaginta anni." Unde de lectionis ſinceritate conſtat.

Codex Hexaplar. 1. ad amuſſim cum noſtro quadrat. 2us. verſu 21. habet, ماية وسبعة سنة " centum et ſeptem annos," forſan mendoſe.

Verſio Carſhunæa ver. 20. habet ماية اثنين وثلثين " Centum triginta duos annos." V. 21. ماية وسبعة سنين " Centum et ſeptem annos," quod exacte convenit cum Codice Samaritano.

V. 23.

XI. 23.

Verſio Carſhunæa omnium ſola a LXX diſcrepat; et pro ετη διακοσια, habet مـــاية سنة " centum annos," uti et Codex Samaritanus.

XI. 24, 25.

وعـاش ناحور تسعة وسبعين سنة واولد تـــارح وعاش نـاحـــور من بعد مـــا اولد له تـــارح ماية وتسعة عـشـر سـنـة ۞

" Et vixerat Nachor ſeptuaginta novem annos,
" quum genuit Terachum: vixitque Nachor
" poſtquam genitus eſt ipſi Terachus, cen-
" tum novendecim annos."

De Lectionis veritate conſtat ex Epilogiſmo:

فجميع ما عاش ماية وثمانية وتسعين سـنـة ۞

" Et totum quod vixit, centum octo et nona-
" ginta anni."

Conveniunt Codices Hexaplares; ſed in 2°. in margine ad ver. 25. تسعة وعشرين سـنـة " novem et viginti annos."

Sic Codex Alexandrinus LXX habet εικοσιεννεα, non εικοσιπεντε; nec agnoſcit εκατον V. 24.

Et

Et cum hoc convenit Edit. Ald. Verſio Carſhunea a reliquis immane quantum diſcrepet!

عاش ناحور تسعة وعشرين سنة وولد له تارح
وعاش ناحور من بعد ان ولد له تارح مايـة وتسعة
عشر سنة ۞

" Et vixit Nachor novem et viginti annos, et
" natus eſt ipſi Terach; et vixit Nachor,
" poſtquam natus eſt ipſi Terach, centum
" novendecim annos."

Numeri conveniunt cum Hebr. et de hac quidem Verſione id obſervandum, quod non habet ثم مات " Tum mortuus eſt," poſt Patriarcharum vitas deſcriptas, ſolo excepto Semo.

XI. 26.

Verſio Carſhunæa et hic a reliquis diſcrepat,

وعاش تارح خمسة سبعين سنة ۞

" Et vixit Terach quinque et ſeptuaginta an-
" nos."

Reliquæ LXX ad amuſſim exprimunt.

XI. 31.

واخذ تارح ابرام ابنه ولوطا ابن هاران ابن ابنه ۞

" Aſſumpſit autem Terach Abrahamum fili-
" um ſuum, et Lothum filium Haranis ne-
" potem ſuum."

In

In margine ſic annotatur: القبطي واخذ تارح ابرام وناحور اولاده ۞ Coptus habet: "Et aſ-
" ſumpſit Terach Abrahamum et Nachorem
" filios ſuos."

Et iterum hic: في السامرية وناحور ابنه
" In Samaritano ſic habetur: Et Nachorem
" filium ſuum."

Eſt quidem diſcrepantia aliqua in Codice Samaritano; ſed non qualis hic notatur.

XI. 32.

وكانت ايام تاراح بحران مايتين وخمسين سنة ومات تارح بحاران ۞

" Et fuerunt dies Terachi in Haran ducenti
" et quinquaginta anni; et mortuus eſt Te-
" rach in Haran."

Codex Hexaplaris 1. وكانت ايام تارح بحران مايتي وخمسين ومات تارح بحران ۞
" Et fuerunt dies Terachi in Haran ducenti
" et quinquaginta anni, et mortuus eſt Terach
" in Haran."

Codex Hexaplaris 2. habet, مايتي وخمس سنين
" Ducenti et quinque anni."

Totum verſum ſic concipit Verſio Carſhunæa,

وكان جميع ما عاش تارح مايتي وخمس سنين ومات في حران ۞

" Et fuit totum quod vixit Terach ducenti et " quinque anni, et mortuus eſt Terach in " Haran."

In Catena iſta Verſio Arabica, ex Syriaco expreſſa, ſatis integra et ſarta habetur per ſedecim prima Geneſeos Capita, et ultra. Poſt, multa ſubinde omittuntur, iis ſolum appoſitis, quæ materiam commentandi ſuppeditarent.

Ad Libri calcem hæc annotantur de æra ſcriptionis :

كان النجاز من نساخة هذا الكتاب المبارك الشريف في سنة الف وثمان مايةٍ واحد وتسعين يونانية من سنين اسكندر اليوناني ابن فيلبوس وكان ذلك يوم السبت خامس ساعة ثامن وعشرين يوم مضت من شهر احريزان المبارك في ايام الوبا وذلك على يد انسان حقير خاطي دليل كثير الردايل قليل الفضايل كثير السيات قليل الحسنات كثير السيات والزلات قليل الخيرات كثير الذنوب جبار الدروب ۞

" Finita eſt deſcriptio hujus Libri benedicti, " ſancti, anno Græcorum ſive Alexandri filii " Philippi

" Philippi 1891, feria ſeptima, hora quinta,
" die decimo octavo menſis Junii benedicti,
" tempore peſtilentiæ, et quidem manu ho-
" minis vilis, peccatoris, qui delictis abundat,
" virtutibus indiget, &c. &c."

De verſione quam dixi Carſhunæam, parum mihi conſtat quemnam auctorem habeat: Carſhunæam vero, quia literis Syriacis deſcribitur; uti et altera illa cum Catena. Convenit maxima ex parte cum Verſione ex LXX expreſſa penes Cl. POCOCKIUM. Commentarium habet ampliorem, ſed aliquando plane eundem.

De Deſcriptore hæc invenio ad calcem:

وهي يرسم الاب الفاضل الظاهر النفيس الكاهن الموتمن
القسيس عيسي المعروف بابن حوريه من قرية
النبك المباركة ۞

" Deſcripſit Pater excellens, ſanctus, eximius,
" Sacerdos gravis, Prebyter Iſa, vulgo dictus
" Ibn Huria de oppido Nabech benedicto."

References to MSS in the Bodleian Library.

The two Copies of the Arabic Pentateuch, mentioned p.8. l.12. are *A.* 146. 147. *Laud.* Mr. Guise indiſcriminately calls them *Codices Hexaplares* and *Codices Figurati.* They were ſent as a Preſent to Abp. Laud from Cyril Patriarch of Conſtantinople; to whom England is alſo indebted for the Alexandrian MS, depoſited in the Britiſh Muſeum.

The Arabic Catena, p.30. I ſuppoſe to be N°. 84. *Huntingdon.*

Codex literis Syriacis, p. 33. l. 5. is N°. 51. *Arch. D. Bodl.* This MS contains the *Verſio Carſhunæa,* ſo often referred to.

Verſio Arabico-Samaritana, p. 43. l. 7. is *C.* 7. *Arch. Bodl.*

SKETCH

OF A

CHART OF GREEK MSS, &c.

THE following Specimen of a Chart of *MSS and Verſions* of the LXX, is exhibited to prove that it is practicable to bring into a much narrower compaſs the detailed deſcriptions of Greek MSS and Verſions of the New Teſtament, given us by *Mill*, *Wetſtein*, and others; and conſequently to render them more eaſy to be referred to, and impreſs them with greater preciſion on the memory.

THIS Method, which we may now apply to Greek MSS of the New Teſtament, will ſoon be applicable to Hebrew MSS of the Old; when Dr. *Kennicott* has publiſhed, in his Second Volume, a full account of the numerous Copies he has collated.

I think

I think the Plan, if accurately executed with regard to Biblical MSS, would be highly uſeful; but my preſent Engagements do not permit me to contribute further to it, than barely to ſuggeſt the idea.

Explanation of the Sketch.

A *Line continued* through a Book ſhews that the Verſion, or MS, contains the whole of that Book. *Vacant Space* indicates that ſomething is wanting, either originally or † accidentally. *Aſteriſks* (*) imply that the Origenian Marks are uſed in that Book. *Dots*, (. . .) that the MS is loſt.

† The Vatican MS, for inſtance, has loſt great Part of *Geneſis*, by Mutilation; the Arabic *Figurata* Verſion contained only the Pentateuch originally.

ERRATA.

Pag. iv. l. 13. *dele* cri. xii. The numerals 11. 13. 14. are omitted in the margin. 8. l. 6. *read* interpretationum. 16. 29. *r.* Geneſeos. 19. 8. *r.* protulerint. 38. 11. *dele* مائة. 39. 7. *r.* de Enocho; de unoquoque. 40. 3. *r.* τριακοσια. 42. 1. *r.* Hexaplaris. Ibid. l. 11. *r.* ſeptingentos octoginta duos. Ibid. l. 14. *r.* Centum octoginta. 43. 11. *r.* وبنات. 44. 20. *r.* وتسعين وخمسة. Ibid. l. 24. *r.* nonageſimo quinto.

The 4 firſt pages of ſignature B are wrongly numbered.

GREEK MSS	written. A. D.	Genesis.	Exod.	Levit.	Numb.	Deut.
Vatican	† 380					
Alexandrian	430					
Colbertin	390	⁜	⁜	⁜		
VERSIONS	made.					
Syriac Simpl.	200					
Syr. Figurata	617	⁜	⁜	⁜	⁜	⁜
Arab. Figurata	1000	⁜	⁜	⁜	⁜	⁜
MSS of Versions	written.					
Masius's Syriac Figurata	800					⁜ . . .
Milan Syr. Fig.	890	‡				
Arab. Figur. 1.	1200				⁜	⁜
Arab. Figur. 2.	1300					

† Most of the Dates here given are conjectural.

‡ This MS begins at the 1st Book of Chronicles.

Deut.	Joſhua.	Judges.	Ruth.	1 Sam.	2 Sam.	1 Kings.
⌗	⌗	⌗	⌗	⌗	⌗	⌗
⌗						
⌗		⌗				⌗
⌗						